The Marriage Ceremony

On the Day of Marriage

Our Wedding Book

A Souvenir Mass Book given at
the Wedding of

Bride _____

and

Groom _____

at

_____

Church

_____

Address

Date _____

Rev. _____

The Marriage Ceremony

Marriage at Cana

The Marriage Ceremony

CONTAINING

THE MARRIAGE SERVICE

AND THE

COMPLETE NUPTIAL MASS

Edited by

REV. J. M. LELEN, PH.D.

NEW TRANSLATION OF THE NEW TESTAMENT

CHRISTIAN MARRIAGE

GOD consecrates the priest to be His helper on earth; He gives the priest the keys to open the Kingdom of Heaven to men. So likewise God consecrates husband and wife to be His helpers in preparing those who are one day to stand around His throne; He lets the shadow of His creative power come down upon them; He calls them to be the living image of His own paternity, to be the instruments whereby the Kingdom of Heaven shall be peopled. Christian marriage is the foundation of the Christian home, the nursery of the Church: hence its dignity.

The true happiness of husband and wife rests on divine grace; it consists in mutual sympathy and help in the practice of religion and in the ordinary affairs and troubles of life; it is at its highest when they see themselves surrounded by innocent children dependent on them for every care, and when they realize that they are the visible agents of God in a great spiritual work; that He is revealing through them His love and tenderness for the little ones He has given them.

Nihil Obstat. ARTHUR J. SCANLAN, S.T.D. *Censor Librorum.*

Imprimatur. † FRANCIS J. SPELLMAN, *Archbishop of New York.*

Feast of the Assumption, August 15, 1942.

The Marriage Service

The priest, vested in a surplice and white stole, accompanied by at least one clerk to carry the book and a vessel of holy water, in the presence of two or three witnesses, questions the man and woman concerning their consent to marry. The priest first asks the bridegroom, who stands or kneels at the right side of the bride:

N..., WILT thou take N..., here present, for thy lawful wife, according to the rite of our holy Mother, the Church?

The Bridegroom answers:

I will.

Then the Priest asks the Bride:

N..., WILT thou take N..., here present, for thy lawful husband, according to the rite of our holy Mother, the Church?

The Bride answers:

I will.

The woman is now given away by her father or her friends. The man holds her right hand in his own right hand, and taught by the priest, promises her his troth in these words:

I N... take thee, N..., for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

Now loosening their hands and joining them again, the woman, taught by the priest, says:

I N... take thee, N..., for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The Bridegroom and Bride may kneel or stand and the Priest says:

I JOIN you together in marriage, in the Name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

Blessing of the Ring

He then sprinkles them with holy water. This done, the Priest blesses the ring, saying:

Priest: Our help is in the name of the Lord.
Server: Who made heaven and earth.
P. O Lord, hear my prayer.
S. And let my cry come unto Thee.
P. The Lord be with you.
S. And with thy spirit.

Let us pray: Bless ✠, O Lord, this ring, which we bless ✠ in Thy name, that she who is to wear it, keeping true faith unto her husband, may abide in Thy peace and obedience to Thy will, and ever live in mutual love. Through the same Christ our Lord. *S.* Amen.

The Priest sprinkles the ring with holy water in the form of a cross; and the Bridegroom, having received the ring from the hand of the Priest, puts it on the ring finger of the left hand of the Bride, saying:

"With this ring I thee wed, and I pledge thee my fidelity."

The Priest then says:

In the name of the Father ✠ and of the Son, and of the Holy Spirit. Amen.

This done, the Priest adds:

P. Confirm, O God, that which Thou hast wrought in us.

S. From Thy holy temple, which is in Jerusalem.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
} *Each 3 times.*

Our Father, etc. (*silently*).

P. And lead us not into temptation.

S. But deliver us from evil.

P. Save Thy servants.

S. Who hope in Thee, O my God.

P. Send them help, O Lord, from the Sanctuary.

S. And defend them out of Sion.

P. Be unto them, O Lord, a tower of strength.

S. From the face of the enemy.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with thy spirit.

Let us pray.

LOOK, O Lord, we beseech Thee, upon these Thy servants, and graciously protect Thine own institutions, whereby Thou hast provided for the propagation of mankind, that they who are joined together by Thy authority may be preserved by Thy help. Through the same Christ our Lord, etc. Amen.

THE MASS FOLLOWS WITH THE NUPTIAL BLESSING.

Mass for the Bridegroom and Bride

If the nuptial blessing is to be given on a Sunday or on a feast of obligation or a double of the first or second class, the mass of the Sunday or feast is said, with a commemoration from the following mass for bridegroom and bride, and with the rest there given for the communion and completion of the blessing. But if the nuptial blessing is given on any other day, the following votive mass is said.

The Priest (P) goes to the Altar, bows or kneels before it, makes the sign of the Cross from his forehead to his breast, and says aloud:

KNEEL

IN THE NAME of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

Then joining his hands before his breast, he begins the Antiphon:

P. I will go in to the altar of God.
S. To God, Who giveth joy to my youth.

Psalm 42

P. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man. *S.* For Thou, O God, art my strength; why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?
P. Send forth Thy light and Thy truth. They have led me and brought me unto Thy Holy Hill, and into Thy Tabernacles. *S.* And I will go in to the Altar of God: to God, Who giveth joy to my youth.
P. To Thee O God, my God, I will give praise upon the harp; why art thou sad, O my soul? and

why dost thou disquiet me? *S.* Hope in God, for I will still give praise to Him: the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Spirit. *S.* As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go in to the Altar of God. *S.* To God, Who giveth joy to my youth.

P. Our help is in the Name of the Lord. *S.* Who made heaven and earth.

Humbly bowing down, the Priest says the Confiteor.

P. I confess to Almighty God, etc. *S.* May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

Then the Server bowing recites the Confiteor.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray to the Lord our God for me.

P. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

S. Amen.

Signing himself with the sign of the Cross, the Priest says:

P. May the Almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.
S. Amen.

Bowing down, the Priest continues:

P. Thou shalt turn again, O God, and bring us life.
S. And Thy people shall rejoice in Thee.
P. Show us, O Lord, Thy mercy.
S. And grant us Thy salvation.
P. O Lord, hear my prayer.
S. And let my cry come unto Thee.
P. The Lord be with you.
S. And with thy spirit.

The Priest then, extending and afterwards joining his hands, says:

Let us pray.

Ascending the Altar, he says inaudibly:

TAKE away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord.
Amen.

He kisses the Altar, and says:

WE BESEECH Thee, O Lord, by the merits of Thy Saints whose relics are here, and of all the Saints, that Thou wouldst graciously forgive me all my sins. Amen.

Standing at the right side (Epistle side) of the Altar, the Priest reads the Introit.

INTROIT • Tobias 7; 8

MAY the God of Israel join you together: and may He be with you, Who was merciful to two only children: and now, O Lord, make them bless Thee more fully. *Ps.* Blessed are all they that fear the Lord, that walk in His ways. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be world without end. Amen.

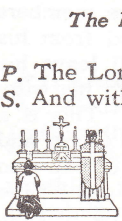
May the God of Israel join you together: and may He be with you, who was merciful to two only children: and now, O Lord, make them bless Thee more fully.

THE KYRIE

Lord, have mercy. (3 *times*)
Christ, have mercy. (3 *times*)
Lord, have mercy. (3 *times*)

The Priest kisses the Altar, and turning to the people, says:

P. The Lord be with you.
S. And with thy spirit.



At the right side of the Altar he says:

P. Let us pray.

PRAYER

GRACIOUSLY hear us, Almighty and Merciful God, that that which is performed by our ministry, may be fulfilled in Thy blessing.

Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, world without end. *S.* Amen.

EPISTLE • Ephesians 5

BRETHREN, let wives be subject to their husbands as to the Lord; because a husband is head of the wife, just as Christ is head of the Church, being himself savior of the body. But just as the Church is subject to Christ, so also let wives be to their husbands in all things. Husbands, love your wives, just as Christ also loved the Church, and delivered himself up for her, that he might sanctify her, cleansing her in the bath of water by means of the word; in order that he might present to himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy and without blemish. Even thus ought husbands also to love their wives as their own bodies. He who loves his own wife, loves himself. For no one ever hated his own flesh; on the contrary he nourishes and cherishes it, as Christ *also does the Church (because we are members* of his body, made from his flesh and from his bones). "For this reason a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh." This is a great mystery—I mean in reference to Christ and to the Church. However, let each one of you also love his wife just as he loves himself; and let the wife respect her husband. *S.* Thanks be to God.

GRADUAL • Psalm 127

THY wife shall be as a fruitful vine on the sides of thy house. Thy children as olive

plants round about thy table. Alleluia, alleluia. May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

After Septuagesima the following Tract is said instead of the Alleluia and its verse.

Behold, thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem all the days of thy life. And mayest thou see thy children's children: peace upon Israel.

In Paschal Time the Gradual is omitted and the following is said.

Alleluia, alleluia. May the Lord send you help from the sanctuary and defend you out of Sion. Alleluia. May the Lord out of Sion bless you, He that made heaven and earth. Alleluia.

The Priest returns to the center of the Altar and, bowing down, says:

Prayer: Cleanse My Heart

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Lord, grant Thy blessing.

The Lord be in my heart and on my lips, that I may worthily and fittingly proclaim His holy Gospel. Amen.

STAND

Then, going to the Gospel side, he says:

P. The Lord be with you.
S. And with thy spirit.
P. ✠ The continuation of the holy Gospel according to St. Matthew.

The Priest signs the book with the sign of the Cross. Then, he and the people make the sign of the Cross on their forehead, lips and breast.

S. Glory be to Thee, O Lord.

GOSPEL • Matthew 19

AT THAT time, there came to him some Pharisees, testing him, and saying, "Is it lawful for a man to put away his wife for any cause?" But he answered and said to them, "Have you not read that the Creator, from the beginning, made them male and female, and said, 'For this cause a man shall leave his father and mother, and cleave to his wife, and the two shall become one flesh'? Therefore now they are no longer two, but one flesh. What therefore God has joined together, let no man put asunder." *S.* Praise be to Thee, O Christ.

The Priest kissing the beginning of the Gospel, says:

P. By the words of the Gospel may our sins be blotted out.

Then the Priest kisses the Altar, and, turning to the people, he says:

P. The Lord be with you.
S. And with thy spirit.
P. Let us pray.

SIT

OFFERTORY • Psalm 30

IN THEE, O Lord, have I hoped; I said, Thou art my God; my times are in Thy hands.

The Priest now uncovers the chalice, takes the paten with the host and, offering it up, says:

Offertory Prayers

ACCEPT, O Holy Father, Almighty and Eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my numberless sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may be profitable for my own and for their salvation unto life everlasting. Amen.

Then, making the sign of the Cross with the paten and host, he places the host upon the corporal. The Priest pours wine and water into the chalice, blessing the water before it is mixed, saying:

O GOD, Who has created the nature of man in wondrous dignity, and still more admirably restored it, grant that through the mystery of this water and wine, we may become partakers of His Divinity, Who has condescended to become partaker of our humanity, Jesus Christ, Thy Son, our Lord. Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen.

Offering up the chalice, he says:

WE OFFER unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend in the sight of Thy divine Majesty,

with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Then making the sign of the Cross with the chalice, and placing it on the corporal, he covers it with the pall.

Bowing down, the Priest says:

IN a spirit of humility and with a contrite heart, may we be accepted by Thee, O Lord, and may our sacrifice be so offered in Thy sight this day that it may please Thee, O Lord God.

Raising his eyes and blessing the offering, he says:

COME, O Sanctifier, Almighty and Eternal God, and bless ✠ this Sacrifice prepared for Thy holy Name.

Washing the Fingers

The Priest, with his hands joined, goes to the Epistle side of the Altar, where he washes his fingers while he recites the following verses of Ps. 25:

I WILL wash my hands among the innocent; and I will go around Thine altar, O Lord.

That I may hear the voice of praise, and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and be merciful unto me.

My foot hath stood in the right way: in the churches I will bless Thee, O Lord.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be world without end. Amen.

Returning, and bowing before the middle of the Altar, with hands joined he says:

ACCEPT, O Holy Trinity, this Oblation, which we offer unto Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints: that it may add to their honor and to our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then he kisses the Altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little, and says:

PRAY, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.
S. May the Lord accept this sacrifice from thy hands, to the praise and glory of His Name, to our benefit, and to that of all His holy Church.
P. Amen.

SECRET

ACCEPT, we beseech Thee, O Lord, the gifts offered for the sacred law of marriage; and

do Thou dispose according to Thy will, that which is instituted by Thy bounty. Through our Lord, Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, God for ever and ever. *S.* Amen.

THE PREFACE

P. World without end. *S.* Amen. *P.* The Lord be with you. *S.* And with thy spirit. *P.* Lift up your hearts. *S.* We have lifted them up unto the Lord. *P.* Let us give thanks to the Lord our God. *S.* It is fitting indeed and just.

IT IS fitting indeed and just, right and helpful to salvation, for us always and everywhere to give thanks to Thee, O holy Lord, Father almighty, everlasting God; through Christ our Lord. Through Whom the angels praise Thy majesty, the dominations adore it, the powers stand in awe. The heavens and the heavenly hosts together with the seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee that Thou mayest bid our voices also to be admitted, while we say with lowly praise:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are filled with Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

THE CANON OF THE MASS

The Priest, first extending, then elevating and joining his hands, raising his eyes toward heaven, says in a low voice:

THEREFORE, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, (*He kisses the altar*) that Thou wouldst accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices which, in the first place, we offer Thee for Thy Holy Catholic Church: vouchsafe to pacify, guard, unite, and govern her throughout the world, together with Thy servant *N*... our Pope, and *N*... our Bishop; and all true believers and professors of the Catholic and Apostolic Faith.

The Commemoration of the Living

REMEMBER, O Lord, Thy servants and handmaids, *N* . . . and *N* . . . (*Here pray silently for those you wish to pray for in particular.*) And all here present, whose faith and devotion are known to Thee; for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and who pay their vows unto Thee, the eternal God, living and true.

Commemoration of the Saints

IN communion with, and honoring especially the memory of the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ; as also of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy Saints; by whose

merits and prayers grant that we may in all things be defended by the aid of Thy protection. Through the same Christ our Lord. Amen.

Offering Prayer

WE, therefore, beseech Thee, O Lord, graciously to accept this oblation of our service, nay rather that of Thy whole family, and dispose our days in Thy peace. Command that we be saved from eternal damnation, and be numbered in the flock of those whom Thou hast chosen. Through Christ our Lord. Amen.

WHICH oblation do Thou, O God, we beseech Thee, vouchsafe to make in all things ✠ blessed, ✠ approved, ✠ ratified, reasonable and acceptable: that it may become for us the Body ✠ and Blood ✠ of Thy dearly beloved Son, our Lord Jesus Christ.

Consecration of the Host

WHO, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to heaven, unto Thee, O God, His Almighty Father, giving thanks to Thee, He ✠ blessed it, broke it, and gave it to His disciples, saying:

Take, and eat ye all of this:

Holding the host with both hands, the Priest pronounces the words of Consecration secretly, distinctly, and attentively: *

FOR THIS IS MY BODY

* At the elevation look at the Sacred Host and say with faith, piety and love, *"My Lord and my God."* Do the same at the elevation of the chalice.

After pronouncing the words of Consecration, the Priest, kneeling upon one knee, adores the Sacred Host; then, rising, he elevates It, and replaces It upon the corporal, kneeling once again.

Consecration of the Wine

IN like manner, after supper, taking also this excellent chalice into His holy and venerable hands: and giving thanks to Thee, He ✠ blessed it, and gave it to His disciples, saying:

Take, and drink ye all of this.

The Priest then pronounces the words of Consecration over the chalice, holding it slightly elevated, saying:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY UNTO THE REMISSION OF SINS.

He then replaces the chalice on the corporal, and says:

As often as you do these things, you shall do them in memory of Me.

Making a genuflection, he adores; then, rising, he elevates the chalice, and, replacing it upon the corporal, makes another genuflection.

Continuation of the Canon

WHEREFORE, O Lord, we Thy servants, and likewise Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son, our Lord, together with His Resurrection from the grave, and also His glorious Ascension into heaven,

offer up to Thy excellent Majesty, of Thy gifts and presents, a pure ✠ Victim, a holy ✠ Victim, an immaculate ✠ Victim, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation.

Extending his hands, the Priest continues:

UPON which do Thou vouchsafe to look with gracious and kindly attention, and accept them, as Thou didst vouchsafe to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high-priest Melchisedech offered unto Thee, a holy Sacrifice, an unspotted Victim.

Bowing profoundly, with his hands joined and placed upon the Altar, he says:

WE humbly beseech Thee, Almighty God, command that these sacrifices be carried by the hands of Thy holy Angel to Thine Altar on high, in the presence of Thy Divine Majesty, that as many of us as shall, by partaking at this Altar, receive the most Sacred ✠ Body and ✠ Blood of Thy Son, may be filled with all heavenly blessing and grace. Through the same Christ our Lord. Amen.

Commemoration of the Dead

REMEMBER also, O Lord, Thy servants and handmaids, *N*... and *N*..., who have gone before us with the sign of faith, and rest in the sleep of peace.

Here the Priest, with hands joined, prays for such of the Dead as he wishes to pray for in particular. Then, extending his hands, he continues:

To these, O Lord, and to all who rest in Christ, grant, we pray Thee, a place of refreshment, of light, and of peace. Through the same Christ our Lord. Amen.

Here, striking his breast and slightly raising his voice, he says:

TO US sinners, also, Thy servants, trusting in the greatness of Thy mercy, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints: into whose company, not weighing our merits, but pardoning our offences, we beseech Thee to admit us. Through Christ our Lord.

BY WHOM, O Lord, Thou dost always create, ✠ sanctify, ✠ fill with life, ✠ bless, and bestow upon us all these good things.

He uncovers the chalice and makes a genuflection; then taking the Host in his right hand, and holding the chalice in his left, he makes the sign of the Cross five times, saying:

THROUGH ✠ HIM, and WITH ✠ HIM, and IN ✠ HIM, is to Thee, God the Father ✠ Almighty, in the unity of the Holy ✠ Spirit, all honor and glory.

He elevates the chalice and then replaces the Sacred Host upon the corporal, covers the chalice, and makes a genuflection; and rising again, he says aloud:

P. World without end.
S. Amen.

COMMUNION AND THANKSGIVING

The preparation for intimate union with Christ in Holy Communion fittingly begins with

The Lord's Prayer

Let us pray.

Directed by saving precepts, and following Thy divine instruction, we make bold to say:

He extends his hands and continues:

OUR FATHER, Who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

S. But deliver us from evil.
P. Amen.

After the "Our Father" the Priest interrupts the usual sequence of the Mass, and turning to the bridal couple who kneel before the altar, confers the nuptial blessing upon them.

THE NUPTIAL BLESSING

Let us pray: Be appeased, O Lord, by our humble prayers, and in Thy kindness assist this institution of marriage which Thou hast ordained for the propagation of the human race; so that what is here joined by Thy authority may be preserved by Thy help. Through Jesus Christ, Thy Son, etc.

Let us pray: O God, by Thy mighty power Thou didst make all things out of nothing. First, Thou didst set the beginnings of the universe in order. Then, Thou didst make man in Thy image, and didst appoint woman to be his inseparable helpmate. Thus Thou didst make woman's body from the flesh of man, thereby teaching that what Thou hast been pleased to institute from one principle might never lawfully be put asunder. O God, Thou hast sanctified marriage by a mystery so excellent that in the marriage union Thou didst foreshadow the union of Christ and the Church. O God, Thou dost join woman to man, and Thou dost endow that fellowship with a blessing which was not taken away in punishment for original sin nor by the sentence of the flood. Look, in Thy mercy, upon this Thy handmaid, about to be joined in wedlock, who entreats Thee to protect and strengthen her. Let the yoke of marriage to her be one of love and peace. Faithful and chaste, let her marry in Christ. Let her ever follow the model of holy women: let her be dear to her husband like Rachel; wise like Rebecca; long-lived and faithful like Sara. Let the author of sin work none of his evil deeds within her; let her ever keep the faith and the commandments. Let her be true to one wedlock and shun all sinful embraces; let her strengthen weakness by stern discipline. Let her be grave in demeanor, honorable for her modesty, learned in heavenly doctrine, fruitful in children. Let her life be good and innocent. Let her come finally to the rest of the blessed in the kingdom of heaven. May they both see their children's children unto the third and fourth generation, thus attaining the old age which they desire. Through the same Lord, etc.

The Priest then continues the Mass as usual by taking the paten between his first and second finger and says:

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and of Andrew, and of all the Saints,

Making the sign of the Cross on himself with the paten, he kisses it, and says:

GRACIOUSLY give peace in our days: that, aided by the help of Thy mercy, we may be always free from sin, and secure from all disturbance.

The Priest genuflects and taking the Host, he first breaks It in the middle, and then a particle from one of the larger parts, saying:

Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God. World without end.

S. Amen.

P. May the peace ✠ of the Lord be ✠ always with ✠ you.

S. And with thy spirit.

P. May this mingling and consecration of the Body and Blood of our Lord Jesus Christ be to us who receive it effectual unto life everlasting. Amen.

Meanwhile he puts the small particle into the chalice, makes a genuflection, and then, bowing down and striking his breast three times, he says:

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

Then inclining toward the Altar, with hands joined upon it, the Priest says the following prayers:

Prayers Before Holy Communion

O LORD Jesus Christ, Who hast said to Thine Apostles, Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church; and graciously grant her peace and unity according to Thy will: Who livest and reignest God, world without end. Amen.

The Priest proceeds:

O LORD Jesus Christ, Son of the living God, Who, by the will of the Father and the cooperation of the Holy Spirit, hast by Thy death given life to the world: deliver me by this Thy most sacred Body and Blood from all my sins and from all evil; and make me always adhere to Thy commandments, and never permit me to be separated from Thee. Who with the same God the Father and the Holy Spirit, livest and reignest, God, world without end. Amen.

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it become a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of

the Holy Spirit, livest and reignest God, world without end. Amen.

The Priest's Communion

I will take the Bread of heaven, and will call upon the Name of the Lord.

The Priest then, slightly inclined, takes both parts of the Sacred Host, and, striking his breast and raising his voice a little, he says three times, humbly and with devotion:

Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul will be healed.

He then makes the sign of the Cross with the Sacred Host, holding It in his right hand over the paten, saying:

MAY the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

He then reverently consumes both parts of the Host, joins his hands, and remains a short time in meditation on the most holy Sacrament. Then he uncovers the chalice, makes a genuflection, collects whatever particles may remain, saying:

What shall I render unto the Lord for all the things that He hath rendered unto me?

I will take the chalice of salvation, and call upon the Name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

The Priest makes the sign of the Cross with the Chalice, and says:

MAY the Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Priest reverently consumes the Precious Blood.

Communion of the Faithful

During the Confiteor the Priest removes from the Tabernacle the ciborium, and placing it upon the corporal, makes a genuflection, and pronounces the Absolution facing the people:

MAY Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. *S.* Amen.

P. May the Almighty and merciful Lord grant you pardon, ✠ absolution and remission of your sins. *S.* Amen.

The Priest, lifting up a Sacred Host and turning towards the people, says:

Behold the Lamb of God, behold Him Who taketh away the sins of the world.

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. (*Say 3 times.*)

Descending the steps of the Altar the Priest administers Holy Communion; first to the Bridegroom and Bride, and then to the people, saying to each:

MAY the Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

After replacing the Ciborium in the Tabernacle the Priest purifies the chalice with a little wine, after saying:

WHAT we have taken with our mouth, O Lord, may we receive with a pure heart; and from a temporal gift may it become to us an everlasting remedy.

Then purifying his fingers with wine and water, he says:

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my inmost heart, and grant that no stain of sin may remain in me, who has been refreshed with pure and holy Sacraments. Who livest and reignest through all eternity. Amen.

He takes the ablution and wipes his lips and then the chalice, which he covers, and places on the Altar.

THE COMMUNION • Psalm 127

BEHOLD, thus shall every man be blessed that feareth the Lord; and mayest thou see thy children's children; peace upon Israel.

P. The Lord be with you.

S. And with thy spirit.

THE POSTCOMMUNION

WE BESEECH Thee, almighty God, to accompany the institutions of Thy providence with gracious favor; that Thou mayest preserve with lasting peace those whom Thou hast joined in lawful union. Through Our Lord, etc. *S.* Amen.

P. The Lord be with you.

S. And with thy spirit.

P. Let us bless the Lord.

S. Thanks be to God.

Before the Last Blessing of the Mass, the Priest once more turns to the bridal couple. These are the final

good wishes, the final prayer of the Church for the married.

MAY the God of Abraham, the God of Isaac, and the God of Jacob be with you: and may He fulfil His blessing in you: that you may see your children's children even to the third and fourth generation, and thereafter may you have life everlasting, by the grace of our Lord Jesus Christ, who with the Father and the Holy Spirit liveth and reigneth God world without end. Amen.

KNEEL

Then he sprinkles the Bridegroom and Bride with holy water. Bowing before the Altar, the Priest says:

MAY the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that the Sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and may, through Thy mercy, obtain forgiveness for me, and for all those for whom I have offered it. Through Christ our Lord. Amen.

The Blessing

MAY Almighty God bless you: the Father, the Son, ✠ and Holy Spirit.

S. Amen.

THE LAST GOSPEL

P. The Lord be with you.
S. And with thy spirit.

Making the sign of the Cross, first upon the Altar, and then upon his forehead, lips, and breast, he begins the Gospel according to St. John, saying:

STAND

P. ✠ The beginning of the Holy Gospel according to St. John.

S. Glory be to Thee, O Lord.

IN THE beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was made nothing that has been made. In Him was life, and the life was the light of men: and the light shines in the darkness, and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the Light, that all might believe through Him. He was not himself the Light, but he was to bear witness to the Light. It was the true Light that enlightens every man who comes into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But to as many as received Him, He gave the power of becoming sons of God, to those who believe in His Name. Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*Here all genuflect*), and dwelt among us; and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and of truth.

S. Thanks be to God.

IHS

VP
Spokane/Washington